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Social Science and a Rational Religion.

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To NEW or old subscribers who care to own or circulate the numbers of THE NEW IDEAL from January to May of the present year, we will send the five for 25 cents. The list of Contents of each of these numbers is below. It will be seen that many important articles are included,—original writings by Frothingham, Conway, Potter, Holland, Underwood, Hinckley, Abbot, Montgomery, Whipple, Adams,—many others,—the leaders of the New Time,—a little library of recent important liberal literature for 25 cents. Order these numbers sent on missionary work to some friend.

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EDITORIAL.

WE desire that every friend of THE NEW IDEAL shall *immediately* give attention to the article which follows,—"For the Cause,"—and then *at once* make response. In this connection, the brief words from Messrs. Weston and Lyche, on the next page, are perhaps not wholly without import.

FOR THE CAUSE.

WITH the next issue of THE NEW IDEAL the first year of its publication in Boston will be completed. Shall it go on?

We know that from many hundreds of homes over the United States, from the Eastern seaboard to the Western, as well as from Australia and China and many parts of Europe, should it cease, there would come to the editor large and emphatic correspondence of "regret." In many instances, we doubt not, there would be sincere mourning. In the short period of its life the paper has made hosts of friends, and to many it has been Helper and Teacher to an extent that few periodicals have ever been.

Yet nothing is surer than that, notwithstanding its value, it cannot go on beyond the present year unless its friends now, at this juncture in its history, combine to help it with larger subscriptions of money as well as with good words. At its original low subscription-rates of $1.00 per year it could not meet its expenses. At its present rates, $2.00, with some little necessary effort, it ought, by the close of another year, to do so. As for the help now needed, it may come either in the way of gift outright, in however large or small sums; or it may come through the securing for us, by those already receiving the paper, a larger number of regular, paying subscribers.

We wish to speak plainly here—it is necessary that plainness of speech should be. The paper is not printed to make money. It is a Propagandist or "Missionary" work that it is doing. It is a Reform journal. And Reforms are not "popular"; they have little *eclat* about them; thousands do not trample on each other in their eagerness to help in such work. But the Propagandist endeavor has been of a high grade; measured by quality and by efficiency THE NEW IDEAL has been successful—gratifyingly so. The paper is of value,—none question this. And "it ought to be supported." Without anything of editorial egotism we may assert this, for it is not our word; it is the word of scores and hundreds who have said or written it, or printed it, about us. That much, then, is definite; the paper should go on. But how?

a.) From so far away as Australia comes the recent earnest word, "I will be one of a hundred to subscribe twenty-five dollars each towards a fund for the paper." We have not the least doubt that among our readers there are the hundred who *could* thus combine, and easily, if they chose. And as a direct test we hereby ask, Who among the paper's friends will respond to this call? Who will make up the hundred? We invite their names—for the Cause.

But, for the great majority of people, of course, such a contribution as this is out of the question. And, for that matter, large subscriptions from a few are far from being as helpful and satisfactory as small subscriptions from the many.

b.) We do feel, however, that among the present friends of the paper, outside of the hundred above referred to, there are one hundred who could easily subscribe, beyond their regular payment of $2.00, the sum of $5.00 each—for the Cause.

c.) There are, further, among the present subscribers to the paper, at least *five* hundred who could easily subscribe *one* extra dollar each, thus paying three dollars, instead of two—for the Cause.

d.) And finally, there must be five hundred others who could at least send fifty cents extra, making their subscription-fee $2.50 instead of $2.00—for the Cause.

And this would save the day.

We are thus brought to a direct appeal; and, as a necessary business matter, *we ask directly, now, that our friends place themselves, at once,* all of them who can, in one of the above four groups, and *respond at once,* on receipt of this November paper, in full for their subscription and free extra contribution to THE NEW IDEAL for 1890.

We say Now, rather than a month hence, because on this response, to be received by us before our December paper goes to press, will depend whether the December issue shall be the last issue the paper shall know, or whether, on the contrary, the *practical* approval of its friends, now at once

shown, shall make it possible for that issue to announce a succeeding year's work of new "promise and potency."

We will add only that this call is imperative and final. The response of our subscribers, received by us within three or four weeks, will decide the paper's future. This must be decisively understood. *The continuance of the journal is left wholly with its friends.* We do not believe they will allow it to cease. It is gaining every month; its subscription-list is larger every Saturday night than it was on the Monday morning previous. Another year of life will certainly see it freed from the necessity of any "extra" assistance. We are confident its friends will see it safely through the new year.

GENERAL TOPICS.

"The other side" is always welcome to representation in our columns, limited only by the limits of space.

THE DIFFICULTY OF THE HUMAN LOT.

In judging others, let the nobler impulse stand. Bear in mind the difficulty of the human lot.

A LIVE AND ABLE PAPER.

Mr. S. B. Weston, the editor of *The Ethical Record*, says under date of Oct. 16: "The New Ideal is a welcome monthly visitor. I wish it might come oftener. You are making it a live and able paper, and its circulation must surely be increasing. I hope so."

CROWDED OUT.

Only an editor would understand how two such articles as those by Mrs. Moore and Mr. Whipple, in the present issue, could possibly have been "crowded out" of our columns for months, while being ready for the type. They lose nothing in interest, however, by having been kept waiting.

NO OTHER PAPER OF THE SORT.

It having been brought to his notice, Rev. H. Tambs Lyche expressed himself concerning The New Ideal thus: "I am glad to see it. We surely need just such a paper — free from *all* the old theology, all traditional phraseology, *all shadow* of an old Idea and an old Ideal; accepting thoroughly, heartily, the New Age, the New Light, the New Feeling; in sympathy with new aspirations. There is no other paper of the sort; many must be they who have longed for one. Now for the building anew! the New Order, the New Faith, that shall rule the next 2000 years. Welcome to The New Ideal!"

MR. SAVAGE'S "COMING CIVILIZATION."

If the many among our readers who are interested in the great social questions of the day wish to read a brief comprehensive digest of the most prominent among them,— presented in popular shape, and by a fine writer,— they will certainly wish to have in full the lecture of Mr. Savage, from which we make the short extract in this issue. We print it complete in the *Modern Science Essayist* series, No. 15. The lecture as a whole treats of the various current plans for social regeneration, as tested by evolution; considers Communism, Nationalism, Socialism; and concludes with a statement of the probable influence of the evolution philosophy in the settlement of social and economic problems.

RATIONAL RELIGION STILL OUR IDEAL.

From a surprising number of the finest thinkers in ethical and rational religious work, all over the United States, are coming words of approval concerning The New Ideal's recent larger treatment of social topics. None of our readers need fear, however, that in the space we allow to economics and social science we shall neglect the more inclusive cause of a freer, truer religion. Mr. Miles, in his word on the last page, says that Industrial Reform *is* Religion. We take it he is not far wrong. Still, none should forget that, to use the recent words of a Washington subscriber to The New Ideal, "The social question is, after all, only one of many problems, the solution of no one of which, alone, will remedy to any great degree existing evils." A Rational Religion, however, will *include* all social reforms, and give of the universe's finest and best to every son of man.

"SOCIOLOGICAL EVOLUTION."

The friends of the Brooklyn Ethical Association will read with satisfaction of the new course of eighteen lectures just begun before that exceedingly active body of workers, under the general subject as above. The topics of last year, on Biological Evolution, were appropriate and valuable introduction to this (in a certain sense) more practical and modern series, touching human society. Dr. Janes, the President of the Association (55 Liberty street, New York), will doubtless be glad to send to any interested inquirer the pamphlet-outline of the new course, giving synopses of the lectures, with collateral readings and other matters helpful to students; and on the front cover of the present issue of this paper it will be seen that *The Modern Science Essayist* will continue the presenting of the lectures in print.

THE F. R. A. AND SOCIAL REFORM.

It is gratifying to record that, on the date of October 21, the Executive Committee of the Free Religious Association held a special meeting in Boston, appointing a "Committee on Lectures on the Social Question," with the view of giving Boston, during the approaching Winter, a series of special lectures on Economic matters and Social Science, by the best speakers to be obtained in the country. President Wm. J. Potter presided; other members present were the Secretaries, Mr. Edwin D. Mead and Mr. D. G. Crandon, the Treasurer, Mr. John C. Haynes, Messrs. John Curtis, A. G. Hill and J. H. West, Mrs. Rebecca Wilcox, and Mrs. Anna D. Hallowell. If such men as Prof. Ely, of Johns Hopkins University, Prof. Davidson of New Jersey, N. P. Gilman, Edward Bellamy, Henry George, Hugh O. Pentecost, Heber Newton, Dr. Father McGlynn, and others of the varying but fine reformatory movements of the day, are now not presented this season on Boston platforms, it will probably not be the fault of the Free Religious Association Committee. And such a course of thought cannot but result in a splendid clearing of fog.

AN UPLIFTER, OR A DEBASER?

How dangerous is "Evolution!" How it uproots faith and hope; how it compels man blindly to grovel! In a recent issue of *The Modern Science Essayist*, Mr. Nelson C. Parshall thus despairs:

The final question which demands our attention is, How does man stand to-day, affected by Evolution? By it we are chained to all the past; we are pledged to all the future. We are a part of Universal Life, of life supreme, of life eternal. We have always been coming; we will always be going. Our influence for good or ill will be everlasting. The difference between the atom and the All is one of degree, not of kind. We are kindred at once to the highest and to the lowest.

The crown and jewel, the bloom and fruit of Evolution is moral grandeur — is conscience. Like mind, motive, reason, will and language, it was lowly born, and has risen from the manger of consciousness. It is the collected inheritance of the best tendencies of life.

Evolution insists on the importance of this world, and

yet from Love that stands waiting to clasp its idols in a future life, it takes no hope.

Evolution is sweeping from the world a crude and cruel theology, giving forth a promise of "sweetness and light," — of better social conditions and individual progress. The old theology worships the Unknown, and prays to change the changeless. It believes at least in "Theological selection," insuring the survival of the "elect," while the tropic storm of pain sweeps over all the rest. Evolution has entered every pulpit, and softened every harsh voice, and is hopeful of the time when to creedless moral beauty, man will concede a crown.

Man entered the world, as Evolution assures us, not in disobedience, but in unison with the two grandest forces in breathing Nature. He began life with innocence, and under the inspiration of Hunger and Love. The one led to the divinity of Labor; the other to the heights of Happiness. Theology declares that he began the world turned out from Paradise; Hunger without a crust and Love without a home. The one idea was upward; the other downward. Which is better?

THE LIBERALITY OF LIBERALS.

The unquestioned religious "liberality" of almost all professed "liberals" is again happily exemplified, in the recent refusal of the new Unitarian owners of Parker Memorial Building, in Boston (who received the building as a gift), to longer permit Mr. Babcock's little band of progressive workers to meet as heretofore in their accustomed hall. It is "unfortunate" to be a little in advance of one's fellows! It will be seen, however, we think, from the following quotation from his last (recently printed) yearly report, that Mr. Babcock is not a *very* dangerous man. Were he alive to-day, wouldn't Theodore Parker himself bring down that fist of his?—

"With all these causes for gratification, we hardly feel equal to the responsibilities of another year, chiefly on account of a grievous disappointment in not being permitted to continue in the use of the Parker Fraternity Rooms, where we were so long and so admirably accommodated. Our entreaty not to be compromised by the change of proprietorship, and our request to become tenants again this year, were of no avail, and this, with other disadvantages, discouraged us from attempting the contingencies of a new location. I cherished the hope that either the Twenty-Eighth Congregational Society, or the Free Religious Association, might realize their ideals in that building, and that child-culture of the most improved kind might find a home there, untrammeled by prescriptive authorities, now relied upon by all existing churches.

"It is with great reluctance that we discontinue the Appleton Street Chapel, organized six years ago to meet the needs of two hundred children, who would have been like sheep without shepherds had they not followed their accustomed teachers and minister. Most of our original constituency have grown up and formed new ties, and have, no doubt, been made better and happier for life by their connection with us. We have not done for them all that we desired, as most text-books, including the Bible, are not based on newly discovered Truths concerning Infinite and finite things, and therefore were not available for our purposes. We taught them to value nothing so highly as a fine character, to live in the enjoyment of health, knowledge and right-doing, to think for themselves and acknowledge the goodness of God in all their ways.

"We gave them joyous social gatherings, that at the very threshold of life they might feel the intimate fellowship of religion with innocent amusements. Unversed in almost everything that has been considered religion, they are better prepared to be religious in the truest sense of that many-meaning word. This view of religious instruction of the young does not, however, discredit the great good that is still done in all quarters of the globe in connection with alleged revelations of infallible truth. In fact we are surprised and gratified at the constant improvements and success of churches of various denominations, in meeting the wants of the moral and spiritual nature. The charming attributes of childhood are undermining all unnatural and unreasonable dogmas of Bible origin, and a new era of child-culture will astonish the world."

GENERAL CONTRIBUTIONS.

INTELLECTUAL FREEDOM.

A question which I frequently ask myself is this: "What, if it were analyzed, would the faith of professing Christians be found to be worth?" In argument they generally tell you that faith is a condition of mind, — soul, they call it, — and not a question on which they can argue. Yet they will be unreasonably angry with you in that your mind is not in like condition. They will also say, "I would not read such and such a book: it might be unsettling to my faith." What kind of a friend would that be who couldn't hear us doubted for fear that he should immediately be tempted to side with our enemies? Again, in the autobiographies of several divines of note, the authors tell us how they were assailed by doubts which they met by saying, boldly, "I *will* believe," and ceasing to think on the subject. Frankly, I see nothing admirable in such a mode of proceeding.

When I was a small child, I read a short story which greatly impressed me, concerning two little boys who were walking near a churchyard in the gloaming, and saw coming towards them a tall, white object which they took to be a ghost. Thomas fled, but James mustered up his courage, approached, and discovered the spectre to be old Farmer Brown's white horse. Result: Thomas went through life ghost-haunted, and trembling before churchyards, whereas James looked churchyards firmly in the face, and was unappalled by unnatural phenomena ever after. I had a great respect for James in those early days. I have still. As to the regressive Thomases of this world, I might like them better if they were not so entirely satisfied that they are very fine fellows for pulling the bed-clothes over their heads.

A man, it is true, may find what he deems safety in so childish a proceeding as this; but to my mind he pays dearly for his fancied security — pays a fearful price. He refuses to exercise his judgment. Unused, it weakens; while all the finer possibilities of intellectual life pass from him. He is a slave, satisfied with his slavery, and must in the nature of things become fit for intellectual serfdom only. A clear, logical conscience is no longer his — in fact, his conscience belongs to his creed. His mind is no longer his own, since there is one room which he dare not enter; and that room contains what should be his dearest possession, the crown of his higher life, — his intellectual freedom,—which he knows, *must* know, he has not had the courage to defend. It is "one task more declined, one more path untrod." What though it had cost him much to have defended what he should have held so dear; will this forsaking not cost him more? Will not that closed door, through which he has not dared to pass, shut him out from the immensities of thought? Do you envy him the safety of the narrow house of his mind, be it never so swept and garnished?

It is not fear alone, however, which causes men to accept ready-prepared belief. It is a much simpler thing to say, "I believe," than it is to investigate. Moreover, the

man guided by reason must at times put his pride in his pocket, and be satisfied to appear to vacillate. Perhaps, like Charles Darwin, even after a lifetime of work, he must be content to begin a second volume with, "I find that I have fallen into a grievous error,"— or words to that effect. Many years ago Confucius wrote: "Teach thy tongue to say, 'I do not know.'"

The subject of intellectual freedom brings to my mind two men who in our country have been much talked of, and whose works have been widely read, though by very different readers. I speak of Dr. Newman and Charles Darwin. After the former had gone from Scylla to Charybdis — that is, from the Anglican to the Roman Catholic church — we find him writing: "I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of Saint Januarius at Naples, or for the motion of the eyes of the pictures of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard Cross at Monza, and I do not see why the holy coat at Trèves may not have been what it professes to be. . . I firmly believe that the relics of Saints are doing innumerable miracles and graces daily. I firmly believe that, before now, Saints have raised the dead to life, crossed seas without vessels, multiplied grain and bread, cured incurable diseases, and stopped the laws of the universe in a multitude of ways." If the reverend gentleman had only added: "I firmly believe the moon to be composed of green cheese, and that its only inhabitant, having 'come down too soon,' was heard by credible witnesses inquiring his way to Norwich," this confession of faith would be complete. What am I to say in the presence of such insanities as these? "But yet the pity of it, Iago! O, Iago, the pity of it!" That a man of so excellent a natural intelligence, so tender a spirit, should descend to such intellectual degradation as this! That John Henry Newman, who might have gone so far, should fall back into such night! He would have said that he sought the shelter and peace of the Church. The very birds and beasts turn from a shelter that imprisons; they would choose rather to live and die alone. Peace? Can a man who falls prostrate before winking virgins and miracle-working relics, know true peace? that repose which the great German Master tells us is only on the heights? I trow not. His can only be the repose of the opium-eater, a dreamer of dreams, a seer of visions; who sinks out of life having missed man's highest aims.

And what ingratitude to Mother Nature! She is but a stern parent; but she does her best. Through unnumbered epochs has she been working gradually, faithfully, towards the light. These long years saw John Henry Newman's ancestors each adding the something needful for a high intellectual development. Finally, the universal Mother places this carefully evolved human being in a free country, among schoolmen, in a century when truth is not whispered, but spoken and written fearlessly. In fact, this her favored son is "heir to all the ages, in the foremost files of time." How does he requite her? By leaving the ranks without one sword-stroke in the cause of advance; by forbidding his trained mind to work; by willingly covering his trained eyes with the veil of superstition, and creeping back to lie "sheltered" under a rubbish-heap of the Middle Ages. What a cruel wrong to those by-gone years, and to all the years to come!

Compare his life — passed in controversies on matters of dogma about as important to the well-being of our modern life as would be an argument on the comparative virtues of Little Jack Horner and Tommy Tucker — with that of Charles Darwin. See the one, thrilled with awe on the heights of Teneriffe, or in the solitudes of a tropical forest; the other, in adoration before miracle-working relics. Hear the one, telling us in clear and simple language of his life-long search after Nature's truths; the other, using all his eloquence, all his scholarship, to persuade us that saints have "stopped the laws of the universe in a multitude of ways." Newman passed long hours in prayer to that Virgin who, to quote Pius IX., "sits as a Queen on the right hand of her only-begotten Son, in a golden vestment, clothed around with various adornments." Darwin passed long days, too often days filled with much physical suffering, studying the minutest forms of insect life, the every movement of a tiny plant, that man might be led one step forward toward that full knowledge of Nature's laws which alone can save him from errors which are fatal to his well-being. Darwin's cry to us was: "Work, that you may help the generations to come to reach a higher plane." Newman's: "Have faith, that your own souls may be saved."

One is a Cardinal of a church, the other was a teacher of mankind. One anticipates heaven, where, no doubt, he too looks to be clothed in "a golden vestment" and "various adornments"; the other passed humbly out of life, thankful to know his work well done, and, dying, said to those who loved him, "I am not the least afraid to die."

Fear never touched Charles Darwin. He asked neither praise nor dispraise of mankind; and when the public press was abusing him, the clergy denouncing him, and all the world of intellect weighing the pros and cons of his great theory as to Natural Selection, he wrote to Hooker: "I remember thinking, above a year ago, that if I ever lived to see Lyell, yourself and Huxley come round, partly by my book, and partly by their own reflections, I should feel that the subject was safe, and all the world might rail." This man needed no church to tell him what to think. He knew the truth; and, behold, the truth made him free.

ELISSA M. MOORE.

"THE BIBLE SAYS."

THE power of orthodox preachers and writers over their churches and congregations is founded upon two theories which, under their teaching, have grown into settled articles of popular belief: first, that the Bible is so inspired as to be free from error both of fact and doctrine; second, that the interpretation given to that inspired word by the said preachers and writers is certainly the correct one. The *New York Observer*, which represents the confident belief not only of the Presbyterian denomination but of very large numbers of Baptists, Methodists, and Orthodox Congregationalists, says upon this subject (Aug. 1st):

> "They who assume that the Bible is not wholly inspired, is not throughout the divine statement of the truths and facts recorded, must show an authority for that at least equal to the Bible itself. . . . No criticism has yet appeared which in any degree impairs the testimony of the book itself to its integrity and supremacy."

To disregard such statements as these and to suppose them harmless because they are partly false and partly absurd, would be a blunder. They are believed by an immense number of people who never see the demonstration of their falsity and absurdity, because it is not permitted to appear in their own publications and they avoid reading it in the publications called liberal. Belief in the notions above quoted is now strenuously cultivated by Bible readings and exhortations, combined with a system of personal solicitation from house to house by the extensive organizations called "Young Men's Christian Associations" and "Societies for Christian Endeavor." The force of the appeals made by these missionaries (mostly ignorant and credulous) depends, first, on the blind belief of their hearers that "the Bible says" that which they quote from any one of the fifty or sixty writers whose productions are there collected, and, next, that each sentiment or statement so quoted is divinely authorized.

It is affirmed that a proportion of the preachers and writers in question teach these doctrines after ceasing to believe them. Whether or not this is true, there is no doubt that a majority of the laymen, and especially of the women, of the churches and congregations called "evangelical" do firmly believe the theories about the Bible above stated. Their minds and souls are as thoroughly brought into subjection by false teaching as the bodies of our negroes were by the slaveholders before the war. To the plea formerly made by those slaveholders that the negroes did not desire freedom, Garrison well replied that, if so, their need of help was the greater. If their souls as well as their bodies were in bondage, all the more ought freemen to agitate and labor for their liberation. Just so now, the fact that multitudes of people prefer to remain in their blindness and ignorance is a strong reason, not for allowing them so to remain, but for increased activity in the effort to enlighten them.

The only way in which such enlightenment appears likely to come is through increased movements of the secular press in that direction. Already, important articles upon various branches of theology and religion have appeared in several English and several American magazines and reviews, dealing with matters which are habitually misrepresented by the publications called "religious." A continuance and multiplication of such literature seems the most efficient means of securing the needed enlightenment. I will therefore try briefly to show that the expression so commonly used by preachers and exhorters, "the Bible says," is not only a misleading but a thoroughly erroneous expression.

The first portions written of the manuscripts long afterwards brought together to constitute our New Testament were letters addressed by Paul to certain churches and individuals. One of the most noteworthy characteristics of those letters is Paul's confident expectation of a speedy fulfilment of the promise made by Jesus that, within the lifetime of some who heard him, he would return in the clouds with angels to establish the kingdom of heaven, overthrow all earthly kingdoms, and make a permanent separation between the righteous and the wicked. One of the most frequent and emphatic injunctions in these letters is to watch and be ready for that second coming. Of course the original apostles, who had themselves heard this announcement from Jesus, would as confidently expect its fulfilment and urge their followers to expect it. Under these circumstances, of course no one would think of writing a life of Jesus. Since the world was speedily to be burned up, and the true disciples were to be miraculously transported to the new kingdom of heaven, the most pressing duty of all believers was to go on preaching repentance and acceptance of that risen Saviour who was soon to be judge and ruler, and thus to rescue as many as possible from destruction.

I repeat, until the lapse of thirty or forty years had shown that the expected second coming was delayed beyond the time specified for it, there could be no object in writing a life of Jesus, since the apostles and disciples would find themselves better occupied in diligently preaching his doctrine of the kingdom of heaven. Of course, under these circumstances, Paul could have no idea that even his letters to different churches and individuals would ever be collected in one volume; and still less that his writings, bound up with the writings of other men, some of whom opposed his doctrine and denounced himself as an impostor, would ever be claimed as a sacred volume, unitary in character, and given by divine inspiration. Probably no one writer of the letters and narratives long afterwards combined to form the New Testament ever expected that there would be such a combination; and, in regard to the Old Testament, whose several portions were written centuries apart from each other, neither the earlier nor the later writers could have suspected the ultimate combination of their works in one volume. It is certain that that volume was formed by a selection, made by one or more Jews from many existing manuscripts, of such as he or they judged best suited to defend and perpetuate Mosaism. And it is equally certain that the New Testament was formed by the selection from a great number of existing manuscripts of such as one or more Christian compilers thought best suited to defend and perpetuate Christianity. Of course, after this combination, as before it, the value of each particular part depended solely upon its own truthfulness and appropriateness, and not at all upon the fact that somebody had chosen to group it with other writings by other authors. Samuel and Ezra could not combine together, or be responsible, either for the other. Still less could Isaiah, who declared burnt-offerings unnecessary, strengthen the authority of Moses, who imperatively commanded them. Each writer, both in Old Testament and New, must stand on his own foundation, and be judged by the truth and appropriateness of what he has said, irrespective of the companionship which has been thrust upon him by the decision of some other person.

The *North American Review* is a collection of writings by different authors, which have been brought together into one publication by the choice of one man, its editor. The latest editor, believing in the wisdom of free discussion, admitted into his *Review* articles by Col. Ingersoll on one side and Mr. Gladstone on the other. It would be incorrect to claim that the *North American Review* said what Col. Ingersoll had written, or what Mr. Gladstone wrote in reply; but it would be absurd as well as incorrect to affirm that the *North American Review* said both these opposite things. Equally incorrect and absurd is it to claim that the New Testament teaches Peter's doctrine that Gentile converts must be circumcised, and also Paul's doctrine that circumcision is useless and needless. These opposite things are written in the New Testament, but the book itself does not pretend to vouch for either, still less for both. To assume that "the Bible says" whatever Moses, Isaiah or Malachi, Paul, Peter or John has written is as false and absurd as to claim that the utterances of Ingersoll and Gladstone ought both to be believed because both are found in the *North American Review*.

The Bible itself makes no claim to be anything but a compilation. No writer in it vouches for all the other writers, or claims divine inspiration for them. Both Testaments, the Hebrew and the Christian, are selections, made with more or less discernment, from the early literature of those two religions. Each contains some of the noblest sentiments ever uttered in regard to morality and religion, and with these in each are combined errors, trivialities, and false notions of God, of Man, and the relation between them.

We see plainly that the writings of Ingersoll and Gladstone must be judged by the proportion of truth and error contained in each, and that the fact of their appearance in the *North American Review* is in no manner or degree an endorsement of the soundness of either. The natural and rational course would be to estimate the value of each book of the Old and New Testaments in the same manner, by the evidence, internal and external, belonging to itself. The reason why this natural and reasonable method is not generally adopted is that our theological teachers have insisted that the compilation called "The Bible" must be judged and treated differently from any other compilation; that each writer whose narrative, or poem, or exhortation or letter has been chosen to form a part of it must be accounted sound and weighty because he is in that company; and that "the Bible says" whatever the wisdom or the folly, the learning or the ignorance, the reverence or the superstition of any one of its writers has led him to say.

Many people in our community during the last half-century have been gaining more accurate knowledge of the scriptural writers through the labors of men who have explored the origin, the date, the environment, the intelligence and the trustworthiness of each, and have reported of each in accordance with such circumstances. During the same period many other people have been confirmed in their delusions by teachers who have assured them that this scripture compilation was the word of God given for their enlightenment and salvation, and that their wisest course would be to read it through reverently at least once a year, assuming that every portion of it was divinely appointed for their benefit, and that to question the fact of such appointment would be a sin. Under the influence of such teachers, and of coadjutors so ill instructed and so self-sufficient as the ruling class in Young Men's Christian Associations generally are, superstition will for a long time hold its own, and the work of reform, theological and religious, will make but moderate progress. But important steps in that progress will be gained in proportion as men discover that discrimination is as important in the contents of the Bible as it was in the basket of figs that Jeremiah saw. When intelligence prevails to that extent, men will give to what Isaiah says, or to what Paul says, the consideration which it deserves, but will not think of supporting any doubtful matter by declaring that "the Bible says it."

CHARLES K. WHIPPLE.

NESCIENCE.

WHAT time the Summer languished in the air,
And Nature was at ebb-tide of her toil,
I watched, in musing mood, where vapor-shades
Were moulded dreamily upon the meads
In melting sheets. A white and idle hush
Was in the air, and ever and anon
My soul within me murmured as in dreams;
For life pressed in upon me heavily—
With weight of cares pressed in, and dying hopes,
And spirit-glooming doubts. Creation seemed
An old and hapless effort God had made,
And human Life the groping wanderer
That haunts the broken plan.
"O sad old sky!"
In murmurs broke within,—"what lookest for?"
And, "Weary Earth," I heard, "why toilest thou?"
Then, faint and far, as if the voice adown
The soul's dim gulfs had passed, "O patient God!
For what dost wait?" But ancient Silence held
Its knowledge in the Blue; the Earth wrought on
In tired, mechanic toilings, answering not,
And down the great Cimmerian Deep the voice,
In yearning tones, passed echoless, nor touched
The Memnon hidden there, whose silent lips
Enclose the prisoned Truth.
"So evermore,"—
In murmurs from that Farthest Isle arose
Where spirit thins and joins inanity,—
"So evermore the calm old sky looks down
Upon the world, and evermore the web
Of Life in fold on fold is wrapt and rolled
In deep'ning History around the Earth!
Across Eternity Creation moves,
In ceaseless toil for rest. Within the Deeps,
Silent and lone, the great Mysteriarch
Is dwelling with His Truth. Back from the worlds
The Past recedes, inlaid bewilderingly
With thick mosaics of Phænomena,
And inward evermore the Future moves.
Dost thou essay, O worn and weary world!
In testings with thy mutability,
To find some magic mould wherein is rest?
Oh, surely rest doth sleep within thy hope,
E'en such as rims thy rearward memory!
But wherefore, Ancient Space, has thy inane
Broke out in Being?—in Being whose dizzy whirl,
Ceaseless and infinite, a myriad throng
Of consciousnesses haunt, in exile mood,
Bewildered? Creation, soon, back into God
Shall turn the Purposes that use her life,
And in undreamed eternities what mark
Shall point where Time arose and broke the Past?
O Knowledge! in thy secret cavern take
A voice! Feed, feed the yearnings that for aye
Grope 'wildered round thy biding-place! Disclose
The years, till furthest issues touch our thoughts!
Bend back the Past, till Being's starry arch
Reveal its joining-place with God, and roots
Of all its purposes, and set the eye
To read aright the anamorphosis
Of tangled Now!"

The voice was hushed, yet ever,
At fitful seasons woke and probed the world
With hungry questionings. But in the gaps
Of listening silentness I only felt
The pinion-beats of dove-like longings, that,
Forevermore, across the shrouded waste,
Wing wearily to find their Ararats.

C. A. LANE.

CLOSER TO THE LINE.

IN my youth, I read Law's "Serious Call to a Devout and Holy Life," Upham's "Life of Faith," and kindred appeals to the conscience, heart and will. The demand for a higher order of life, a nearer approach to prosperity and contentment, peace and joy, will be felt and urged until higher satisfaction is reached.

Unusual interest is now taken in making the world better and happier. Some of our wealthy citizens are investing in colleges, industrial schools, sanitary buildings and civil service. Philosophers are exposing errors in political economy, scientists are exploring new fields of inquiry, churches are reaching the working people, socialists are studying improved constitutions for commonwealths. Individuals here and there are consecrating themselves for a closer walk with their ideals. There is a growing disgust with a humdrum life, empty of worthy objects of interest, and an alarming increase of despair and recklessness. Who will show us the abundant life, full of resources for unceasing occupation and enjoyment? Certainly not the Bible alone, nor the pulpit, nor the nursery, nor the school. Not even our glorious form of government, the best in the world, can cope with the inordinate wealth, the bold license, the audacity of monopolists, and the straitened relations of capital and labor. Statesmanship of extraordinary quality is needed to guide our times in this era of plutocracy and slums, of avarice and luxury. The great safety now and always is an increasing number of competent persons, who have a decided genius and delight for living closer to the line of wisdom and love. The most effective reforms are accomplished not by professors but by possessors of science, religion, morality and joy.

Consistency is said to be a rare jewel, but it can, should and must be exemplified, to insure happier faces, happier homes and communities. All our talk about justice, truth and fellowship, profit-sharing, over-work, under-pay, the perishing classes and the need of reconstruction is very good, when it comes from those who are evidently sincere and faithful in their private, domestic, social and public exemplification of their highest ideals. The want of our times is justice. "Our social system," as Adin Ballou says, "is essentially selfish, antagonistic, wasteful to a deplorable extent," and cannot ensure universal welfare. It is, however, the legitimate offspring of the past, and cannot be superseded until a greater number of people shall be born with better balanced dispositions and more persistent courage to resist temptation.

There are a sufficient number, now on the stage, to appreciate the defects of the old social system, to protest against its adequacy, to organize for its abolition by moral and peaceful instrumentalities, to educate the rising generation closer to the line of rectitude and the golden rule of freedom, for all to enjoy "life, liberty and the pursuit of hap-

piness." The inauguration of the new era may be centuries hence, but we may realize its blessedness to some extent by walking humbly, doing justly, being kindly affectioned at home, in our places of business, and wherever we can diminish evil and increase what is good for us and all mankind. Ambition to go beyond our strength, confining ourselves to a narrow routine, besides compulsory conditions, embitter the lives of thousands of good people, who have not moral courage to assert their rights and break away from conventional follies. The most absurd manners and customs in house-keeping, business, politics, weddings, funerals, holiday amusements, worship, will be abolished by our posterity. Justice and common sense are already demanding immediate reformation and not the let-alone policy. We ought to be ashamed of ourselves, if, knowing the right, the true and the consistent thing to do, we refuse to do it. One half of our unhappiness may be traced to this recreancy to conscience.

It is incumbent upon us in these days of broader views to show piety at home, not by concentrating our thoughts and affections upon the Deity, but by constant admiration of the gifts, graces, services of each and every member of the household, and a watchful attention to their real welfare and comfort. We are in the presence of a possible Heaven, or its opposite, as we may decide from day to day in our homes, our stores, or elsewhere.

It is now generally believed that human nature is the only possible manifestation of those highest attributes of the Deity such as loving-kindness and tender mercy. To cultivate these and bring them to bear upon the contingencies of daily life is therefore religion in its truest sense, rather than zeal for dogma or ritual.

It is impossible for God to answer the most fervent prayers for outward blessings, such as rescue from impending death, except through human wisdom, human personality, human compassion. Prayer is natural and efficacious when it is answered by human effort. It is "the soul's sincere desire, uttered or unexpressed," but not, what most people consider it, a commercial transaction with a personal Patron. Neither God nor nature is moved with compassion, except by human instrumentality. All our hope is in being true to our composite nature and mindful of extraneous nature.

It is quite refreshing to hear even the Orthodox pulpit of our city say, "Obedience to all the laws of our being is religion." We can in no way live more closely to the line of duty and happiness for ourselves and all mankind, than by obedience to the physical, intellectual, moral, spiritual and social laws of human nature.

But to do this requires the utmost energy and co-operation of lovers of the human race, and of the Divinity that is inherent and omnipresent in the Universe. We do not wish to dismiss all organizations of a social or spiritual nature, but to have the truer representations of the wisest and best people of the present day, who believe that existing relics of the past are unable to gather in the throngs of people who are not attracted by them to forsake the ways of unsatisfactory selfishness.

Experience will not only lead the way to new methods of locomotion, but new organizations to save the world from ancient and increasing social evils.

What we want is better specimens of human nature, and a better state of society, wherein justice shall be omnipresent and universal welfare the result. This is what will come by living closer to the line.

WILLIAM G. BABCOCK.

Futures are results of Presents.
When the call of duty beckons,
Brother, be not thou the laggard.
Justice waits thy strong endeavor.

ETHICS AND THE SITUATION.

MANY features in the social situation indicate the approach of some radical changes in institutions, although the opinion is still held in various quarters that all necessary relief for the evils in society is to be found by perfecting the development of personal character under the existing order. In opposition to this idea, a belief is springing up that, in numberless cases, personal character cannot be brought to much greater perfection than at present, under the conditions imposed upon it. People are also beginning to see that just so far as improvement does take place, and men grow better than they have been, their conduct is so much altered that the social organization is inevitably modified as a result.

The true statement of social evolution insists on the fact that institutions develop in response not only to the physical needs of man, but in accordance with his moral attitude towards life, and alter as his ethical conceptions alter. Such a view emphasizes the duty of each individual to do his best, since it is through such effort that the moral sense is kept keen, and a movement is insured towards a better and not towards a worse state than the one already in existence. In reply to this, the large body of sufferers in the world, who find life a burden, and any joy in goodness impossible, cry out, "We are so bound down and hemmed in by evil that we cannot be better than we are." The enlightened conscience of this century answers, "You are deserving of pity that you can be so little better, and we are beginning to pity you."

The question is sometimes raised whether this pity, this tendency in modern times to treat leniently the wrongdoing of the criminal and pauper classes, on account of their unfortunate surroundings, has the effect of increasing their demoralization, and even that of weakening the moral fibre of their apologists. A close study of the matter, however, suggests the possibility that this lenient attitude towards the vice and untrustworthiness and crime found among the degraded members of our civilization springs not so much from a lowered ethical standard, as from a growing consciousness on the part of society that it is itself partially responsible for the evils it excuses, and has no right to condemn too severely those persons who, having first received offence, do now themselves offend. Such a realization implies an awakened, not a deadened moral feeling, and must lead towards the attempt not only to aid individuals to rise, but also to re-mould the institutions which have proved inadequate to secure a proper environment for vast numbers of the race.

It is a very imperfect understanding of history which induces any one to suppose that social evolution ended when the theories were accepted which crystallized the social order of this century into shape. Froude said of some of these theories, which have borne such solid fruit in the later years of our civilization, "The commercial and political Protestant world, on both sides of the Atlantic, has accepted a code of action from which morality has been banished. . . . They [the clergy] have allowed the gospel to be superseded by the new formulas of political economy. This so-called science is the most barefaced attempt that has ever yet been openly made on this earth to regulate human society without God or recognition of the moral law." What Froude here called the "new political economy" is now coming to be regarded as the "old" economy, and that fact portends as much as the creeping fingers of the ivy meant to Roman walls.

Men fight in every age the same battle with the selfish instincts of the heart. The ethical task is varied in each age, by the necessity of adjusting the combat to the new arena which has been furnished by the conquest, made by each generation, of a new intellectual environment. The

need to struggle in order to attain personal righteousness will never be overcome by any adaptation of institutions to human requirements; but, undoubtedly, some adaptations are more favorable than others to the successful issue of that struggle. Laveleye says, "It cannot be maintained that in human society, as in the physical Universe, the existing order is necessarily the best, unless we pretend that all social iniquities are legitimate because they are necessary, and that every attempt at reform is folly, if not an attack on natural law."

Sometimes the social order is modified by the slow growth of new views of human relations, such as is represented by the immense mental difference of attitude between the ancients, who called a stranger and an enemy by the same name, and that manifested by Wm. Lloyd Garrison, when he wrote the famous sentence which Boston deemed worthy to be carved at the base of his statue, "My country is the world, my countrymen are all mankind." The enunciation of a scientific fact or fancy also often opens untried paths for the conscience to explore, seeking its duty. The doctrine of the survival of the fittest reinforced and increased the acquiescence of mankind in the law of "competition" as the proper one, to which might be left the regulation of economic passions. When scientific authority declared that all physical life on this planet was dominated by the principle that the strongest were to survive, it seemed possible that it might be man's duty not to interfere, even though the unchecked action of individualistic and competitive methods tended to degrade weak human beings and destroy weak races. The question arose naturally whether it were best to let the feeble fragments of humanity be trampled upon in the name of a God of Science, or to follow the course prescribed by one who taught what should be done unto "the least of these, his brethren."

Slowly a clearer perception of truth dawned on brains bewildered and hearts benumbed by the first interpretations of the new science. It became apparent that the unrestrained operation of selfish motives, permitted by the pseudo science which affirmed economic might to constitute divine right, resulted in the destruction of the race at its source. Men began to see that whatever she had done as to the brute creation, Nature had set her seal on human weakness, and sanctified it, when she made human strength dependent on the well-being of the child and the woman. No unchecked play can be permitted to forces which have a baneful effect on these "little ones," and, through them, upon the whole body of humanity. The proper balance in society is not to be secured, as has been supposed, by pitting the greed of one man against that of another. The equipoise of a true civilization is to be found by setting each man's conscience to supplement that of every other.

LILLIE B. CHACE WYMAN.

[To be concluded in the December number.]

SOCIALISM TRUE AND FALSE.

UNDOUBTEDLY there is both a true and a false Socialism, and much of the difficulty that this great cause meets with in the United States arises from the fact that the proper distinction is not made — or, to speak more correctly, has not been made until lately. For it is just here that the recent birth of the Nationalist and the Christian Socialist Societies will prove of decisive importance. We all know that those who hitherto have preached Socialism in this country have been nearly all foreigners, and principally Germans; men with the best intentions, and always ready for all sorts of sacrifices — (I firmly believe this can be said even of John Most, though he has promised to hang me first of all, as soon as he gets power) — but brimful of Continental prejudices, and, most of them, from their position,— in the nature of things,— possessing but a superficial smattering of other knowledge than economics. It is the great merit of the founders of the above American societies, that they have penetrated through the husks,— what I call the false, the bad Socialism,— and acknowledge the soundness of the kernel, the true part of it.

I shall, in this paper, winnow some of the false Socialism from the true; in a few words, simply distinguish between them.

First of all, there is Atheism. It is no wonder that Americans have hitherto supposed that Socialism is in its very nature atheistic, since it is notorious that most Socialists are avowed atheists. Yet the fact is that these persons are atheists not at all because they are Socialists, but because they are Germans or Frenchmen. I declare, on the contrary, that Atheism, instead of being an integral part of Socialism, is an accretion upon it, like tartar on the enamel of the teeth. I hold that Socialism is in the highest degree religious, and will, when it shall be generally accepted, evolve not alone the very highest, the most vigorous and robust morals — which, indeed, will remain till then in their present languishing condition — but also *unanimous* religious beliefs. I should like to add that to show this in detail will be the object of my essay which will be commenced in the *Nationalist Magazine* in January next. And this is also the great object which the Christian Socialist Society has to accomplish.

The Nationalist body has another task, only second to this. In the eyes of Continental Socialists, Patriotism is not a virtue at all, but rather a vice. This is most natural in them, though I think deplorable. It results from the geographical position of the continental countries, which prevents Socialism from being successfully inaugurated, — say, in Germany, as long as the present *regimes* obtain in France and Russia. But patriotism, nevertheless, is an ethical sentiment, simply because nations are the necessary stepping-stones to the evolution of Humanity, and this it is which the very name "Nationalism" emphasizes — whatever objections otherwise can be made to it. The Nationalist body insists that the United States can, with the greatest ease, and consistently with its historical development, be turned into a Socialist Commonwealth, independently of its sister nations.

The same applies to another doctrine, closely allied to the previous one: that of Socialism being a class-movement, which is true in one sense and not in another. This time it is the historical evolution which has brought Continental Socialists on a false scent. They speak and act as if Socialism must necessarily be a conflict between those who work with their hands and the rest of the nation, thus making it a doctrine of hatred and spoliation, and this in spite of the fact that nearly all their leaders have belonged to the educated classes. This our Nationalists rectify. They insist that there need not be conflict at all, that a Socialist *regime* will prove a blessing to all; but if a conflict, it will be one between the combined hand and brain-workers, on the one side,— the useful classes,— and the selfish, useless rich, on the other.

Again, it is a fact, not by any means true of all Continental Socialists, but of a great many of them, that they are inclined toward Free-love; and, therefore, many Americans have got the notion that Socialism will destroy the family relation. This, I contend, is precisely the reverse of what its effect will be. I may even say that it is our present industrial system that destroys family life, by driving wife and daughters into the factory and fostering prostitution on account of the deplorably low wages paid to women. All this, Socialism will remedy. It will enable all women, poor as well as rich, to stay at home, if they have no peculiar talent for public services, and make it

possible for every young loving couple to marry without any fear of being thrust down into a lower grade of society. It will thus remove the most fruitful source of sexual irregularities.

It follows, further, from the position of the Continental Socialists, that Socialism has often been confounded with confiscation. Yet no error is greater than this. Confiscation is not at all a Socialist *principle*,— though it is one in the teaching of Henry George,— and it may never become a *policy* with American Socialists. As I have once remarked, if Socialism should be peaceably realized in this country — as I hope and believe it will be — compensation will, as a matter of course, be made to the present owners of the capital to be nationalized.

I shall conclude with what seems to many the greatest stumbling-block of all; which at all events was, in a conversation I once had with Wm. D. Howells, the objection that bothered him the most: that Individuality, and Ability, especially, would be crushed out under a Socialist *regime*. This, no doubt, would much have to be feared, if the doctrine, above noted, of a "class-movement," and a class-war, were truly Socialistic. But we have seen that such is not Socialistic; that Socialism does not at all mean that manual workers are to put their heels on the neck of the educated classes. I am confident that Ability will, under Socialism, be *exacted* as it never was before.

Laurence Gronlund.

INDUSTRIAL TRAINING AS A REMEDY.

The loudest cries of poverty come from those who are known as the unskilled working-class. The workers in such occupations as are represented by machinists, moulders, blacksmiths, stone-cutters, — all those of whom we speak as exercising a greater degree of skill in their work, — receive the best pay. They are hardly ever spoken of as constituting a dangerous class in society. Their relatively better pay makes them more contented and more conservative. To a great extent, a caste feeling places them in an unsympathetic attitude toward the mere hewers of wood and drawers of water. They have the mistaken idea that they are better paid because they are more skilful. But, in fact, skill has nothing to do with the rate of wages they receive.

I believe it takes more skill for a mill-operative to run six or eight looms than it does for a machinist to run one lathe. The machinist will get two dollars, or more, a day, while the pay of the mill-operative will range from eighty cents to one dollar and twenty-five cents a day. A girl that "scrapes" a living by running a sewing-machine must use as much judgment and skill as many a skilled workman who earns a "good" living. It is simply a matter of supply and demand. If coal-heavers were scarcer than marble-cutters, their positions would be reversed, so far as pay is concerned.

There is a good deal said, in these days, about the great advantages that will accrue to labor when the unskilled workman shall have had the full benefit of "industrial training." It is assumed that a technical education in the trades, a better knowledge of the use of tools, will produce a greater number of skilled workmen, who will receive wages proportionate to their added capacity. Here is a plan, it is supposed, through which the pauperized mob may be lifted up on to a permanent plane of higher pay and better living. No social revolution then can sow its seed in empty stomachs, because plenty to eat will be the sure reward of greater skill.

It appears to me to be simply an assumption to claim that industrial training will make the laborer's lot an easier one. It is no theory that the wages of unskilled labor are small because the supply is so great: it is a fact.

Any plan put into practice that will enlarge the number of those who are engaged in well-paid occupations will, under present industrial methods, inevitably result in lowering wages. Of course the workman would earn more; but there is a very wide difference between what he would earn and what he would receive. The extra earnings would go into the pocket of the employer, every time. Certainly the employer could find no fault with the practical outcome of a scheme that would enable him to make a bigger profit than ever, through his ability to buy skilled labor at a lower figure.

The principle might be illustrated by supposing that we should teach bees improved methods of collecting and storing honey. Had they reflective faculties they would probably be delighted with the prospect that with the same efforts more wisely directed, they could obtain more valuable results. The claim that they would get larger returns for their labor would, on the face of it, seem strictly true. And so it would be, were it not for the very plain truth that their honey was destined to be stolen from them. Of course a little would be left them for purposes of bare subsistence, which we might correctly call "wages." So far as spoliation is concerned, workingmen and bees belong in the same category.

Labor is robbed now of the greater part of what it produces. Educate it in manual proficiency, let every effort be directed toward its mark by an unerring calculation, and the result, with reference to labor's advancement, will remain the same. How can it be otherwise, so long as wage-slavery and profit-mongery exist? If industrial training for unskilled workers should do for some what is claimed for it, there are others who could receive no benefit from it at all. No amount of special education will make a man's labor more effective or paying to himself in digging ditches, building stone-walls, or sawing wood. In all probability society will always need ditch-diggers, wall-builders, wood-sawyers and workers in other "menial" occupations. The lifting up of one part leaves, relatively, the other part lower down. Justice must consider the whole or none at all.

I hope what has been said in this article will not be considered as an argument against industrial training in itself. Any plan that proposes an increase of useful knowledge, whether for purposes of production or otherwise, I heartily favor. Anything that promises to increase effectiveness of labor should be gladly welcomed by everybody. For the time is coming, unless all signs are misleading, when they who work will get what they earn; not, as now, will they be obliged to sell themselves for a bare living.

But if it be the fate of the laboring poor to be forever under the reign of private industrial enterprise, greater proficiency can have no better effect than to make them more valuable as slaves. Viewed in this light, industrial training seems to me like a straw thrown to a drowning man. It may be grasped for want of something better, but nevertheless it is a straw just the same.

Geo. H. Hadley.

NATURAL OPPORTUNITIES.

It is one of the favorite aphorisms of Henry George and his co-laborers, that natural opportunities should be free to all men; that they are the gifts of Nature to all her children; that no one has an exclusive right to appropriate them; that poverty and its attendant evils on the one hand, and grinding greed on the other, will be alike unknown, and the golden age of unfettered manhood be ushered in, when such opportunities are realized.

This, as I conceive it, is essential truth; and no state-

ment could embody the remedy for existing evils more tersely or fully.

But in order to reason intelligently, the question arises, What are natural opportunities? On the answer to this question vitally depends all methods for the betterment of humanity. And right here is, in my view, the great defect in the George theory, which, in substance, is this: that natural opportunities are furnished by external elements alone, and that when such conditions are established as shall render them unrestricted by legal barriers, then all sources of injustice, oppression and want will be swept away.

Is this a tenable view? Do these external elements alone constitute natural opportunity? What is the real meaning of this much used (and abused) phrase? Worcester defines Opportunity, "Suitableness of circumstances." Webster defines Nature, "The aggregate of known causes and effects." Natural, he defines "Conformed to the order or laws of nature." Now, if these definitions be accepted, can there (strictly speaking) be "Natural opportunity embraced under the general term Land"? Land (using the word in Mr. George's generic sense) is simply one factor, so to speak, of opportunity, — the capacity for *utilizing* those conditions being the other.

There is no opportunity for a blind man to see, for a deaf man to hear; — not because there is nothing to see or hear, but because there is no capacity to utilize the external conditions.

It follows that to use the word Land as a synonym for Opportunity is a misnomer, and leads to deductions unsustained by facts. Every varying capacity, whether mental, moral, or spiritual, varies opportunity, and augments or lessens possibilities. It follows that all men *do* not and *can* not have "Equal right of use," considered in an individual and not collective sense; for difference in factors varies the product.

There may be a question, after all, whether in a social State there be any such thing as "individual opportunity." We have not yet learned clearer ethics, perhaps, than the saying of Ancient Writ, "No one liveth to himself." Certainly, in what is called the Individualistic theory no adequate opportunity is or can be given for needful culture or happiness.

On another occasion I will examine the claim specially insisted on by Mr. George, and iterated by a majority of political economists, that a man has an exclusive right to the products of his own labor. J. M. Clarke.

THE COMING CIVILIZATION.*

At first the wants of man were very few, and each one provided for his own. The chief business of the early tribes was war, and the daily drudgery was left to the women. Then, as certain tribes grew stronger, they kept alive the prisoners taken in war and made them slaves. Under these circumstances it was natural for hand-labor to be regarded as degrading, fit only for slaves. And it followed from this that those who were not slaves but who were compelled to labor were looked on as but a little above the slavish rank. So they were shut off from the higher ranks of society as being low caste, or were serfs attached permanently to the soil. In either case, bound as they were by their necessities, without the means, even if they had the right, of moving from place to place, or of rising above the level on which they were born, they were practically but little better off than slaves. During the Middle Ages, the laborers, by their guilds and other associations, were able to lift themselves much above the position they occupied in the ancient world. And if agricultural laborers were practically tied to the soil, perhaps it was quite as well, for they then had no taste or fitness for travel, and so preferred the old-time associations. But when America was discovered a new era dawned for the common people. They became accustomed to the thought of change, while a wider contact with society, and acquaintance with other nationalities, developed new tastes, created more and higher wants, and so tended to lift them to a higher level of manhood. It is true that the laborers are not yet free. For while the wage-system is an immense advance on anything the world ever knew before, the man who must go into the market and sell all the hours of every day in order to live, of course cannot travel or study, or develop a taste for what are rightly called "the humanities," the higher sides of life. There must be some wealth, some leisure, for these things.

To this point then the world has come. Those who allow their impatience at remaining evils to run away with their judgments, to the extent of asserting that the wage-earner's condition is growing worse instead of better, show one of two things: either that they are ignorant of the facts, or that their prejudice will not let them see them. This will appear plainly as we go on with our discussion.

But the question now before us is as to what is the next step. As preparatory to this, we need to recur for a little to some of the dreams already referred to, and note their impractical nature. For when there is serious division of opinion as to which of several roads to take, much is gained in having it definitely settled as to which of them are impassable, and in setting up the sign, as a guide to all seekers, "*No Thoroughfare.*" For it is undoubtedly true that the larger part of the world's time and thought and money and enthusiasm is wasted in the endeavor to travel along roads that lead to nowhere-in-particular. Let us note, then, a few of the proposed "short-cuts" that are supposed by many to be the nearest way to the "Coming Civilization."

1. Communism — the equal division of all existing wealth. The story goes that one of the disciples of this method for the abolition of poverty called one day on Rothschild, and tried to bring this supposed duty home to his conscience. The Baron listened patiently, and then told him he was quite willing, and would begin with him. Whereupon, after figuring for a minute, he handed him out his share, which proved to be a little less than one shilling. There is no commoner mistake on the part of thoughtless people, who do not stop to apply the test of a small sum in arithmetic, than that which supposes that what is called a fair division of the world's goods would make everybody well-off. I suppose that, according to its population, Massachusetts is the richest State in America. But it is estimated that its total wealth, equally divided among all its inhabitants, would give only somewhere about five hundred dollars apiece all round. That figure is rather above than under the fact. It is clear, then, that we cannot all get rich in that way.

And then experience has proved, over and over again, that about the worst average use you can make of money is to give it outright to the man who has not earned it. It is like putting a gun in the hands of a small boy who does not know how to use it. Neither himself nor his neighbors are safe. For a man has not wealth, in the true sense of that word, on account of what he has, but rather on account of what he is.

Then, though all were started equal to-day, so far as the quantity of possessions was concerned, where would the equality be in a week? The nature, the training, the capacity of no one would be changed. The weak would still be weak, the dissipated would remain dissipated, the fool

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would continue a fool, while the strong, the self-controlled, the capable, would remain as they were before. The natural redistribution that would inevitably follow would rapidly bring back the old condition of affairs. There are thousands who have neither the aptitude for making money, nor for keeping it. While others, as Oliver Wendell Holmes says, if the world were burned up, would get rich in a week by the trade in potash.

If, then, we wish to get ahead towards the "Coming Civilization," we may as well leave that road alone.

2. One of the most fascinating books of recent years is Mr. Henry George's "Progress and Poverty." When I laid it down, after a first reading, I felt as though the "kingdom of heaven" was so near that the only wonder was that humanity had not stumbled into it without knowing. But a little study showed that his fundamental postulate was false. Instead of the rich having grown richer, and the poor poorer, the hard facts are these: More persons are getting rich than ever before, but the percentage of profit that accrues to capital is constantly growing less. This may be overbalanced by an increasing quantity of business; but the fact remains. While, so far as the poor are concerned, not only has the price of labor increased, both in England and America, during the last fifty years, but the purchasing power of a day's wages has increased at the same time. Mr. George's diagnosis of the disease, then, is false, at the very outset. And, not only this, but the panacea he offers is even ludicrously inadequate. He would have the government take possession of all ground-rents for the benefit of the people as a whole. This he claims would abolish poverty. He thinks it would pay all government expenses, and leave a large surplus for public works and improvements of every kind. But here again a little use of the arithmetic is worth a good deal of zealous talk. Taking the census of 1880 as a basis, it is easily found that the entire land-rent of the United States, if equally divided, would amount to about two cents a head per day. That is, it would reduce our present taxes about one-half. So if there were no other objections to Mr. George's plan, its utter inadequacy would be enough. I advise, therefore, all eager travelers towards the "Coming Civilization" not to put too much trust in Mr. George's guide-board.*

3. Let us turn next to Count Tolstoi's ideal country. As I survey it from the outside, and see there no science, no philosophy, no literature, no art, no music, no society, in spite of the fact that there is to be no more fighting and that everybody is to have something to eat, I confess that it looks to me singularly uninteresting. I am obliged to own that, even for the sake of escaping many evils, I do not want to go there. I will even go further and say that, if the world ever gets to be the realization of his dream, I shall be more than ever interested in flying-machines, in the hope that they may furnish means for emigration to some other planet. With the exception of the peace that he hopes for, his picture looks to me singularly like the old world in its condition of original barbarism.

And then, even though this were not true, the fact that from the very beginning the world has been moving in precisely the opposite direction, would seem to be a somewhat discouraging circumstance. Count Tolstoi believes in God. Now, God is either too weak to help himself,—in which case there is not much hope,—or else he does not hold the Count's views; for, as I have said, for so long a time as we know anything about it, under the government of this same God, the whole drift of things has been the other way. I, for one, do not think there is much use in trying to fight against the whole tendency of the universe. So, whatever we may think of Tolstoi the novelist, I cannot regard his road towards the "Coming Civilization" as an open one.

4. Another dream is that of Industrial Co-operation. From the beginning there has been competition; and under competition has been reached whatever gain the world has made. But it is easy to make this battle of competition appear an ugly and anti-social one. And then, at first sight, it looks as though the profit that goes to the capitalist and the middle-man might be saved and turned over directly to labor.

But let us look at it in another way. This ugly fact of battle, of competition, works badly only for producers or dealers in the same line of goods, and it works badly for them only as producers or dealers. When you look at these producers or dealers as consumers — which they also are — it is decidedly for their advantage; while on the other hand, it is wholly for the advantage of everybody else, and so for the vast majority. It is not then so bad as a superficial glance makes it out.

Then again, competition cannot be escaped until the whole world becomes one vast co-operative society. Co-operative establishments would compete with each other; and though they were as wide as a nation, the nations would still compete.

It is also a fact worth study that, so far, all attempts in this direction have shown such weakness, and have so generally failed, as to suggest some inherent defects in the method. And these defects are not far to find. In the first place, it requires a very large capital to-day to carry on any large business; and the general run of wage-workers cannot furnish this capital. In the next place the chances of failure are great, and most workmen cannot afford to take these chances. For, under the wage system, the laborer is at least practically sure of his living, whether the capitalist makes money or loses it. Under the other system he is sure of nothing. And again, in the third place, is another defect which alone is fatal. It requires a special, a rare ability and training, to manage a large business with success. This is apparent in the fact that about ninety-five per cent. of those who attempt to manage any business, whether large or small, fail in the attempt. There are in the country, at any one time, about as many business geniuses as there are military geniuses. What would be the chances of success in war, if generals were to be chosen by popular vote in the army, and to be subject to removal whenever the army was not satisfied? So, in the management of great industrial concerns, the leader is found by a process of natural selection, and not by popular vote. The chances of being struck by lightning are many more than would be the chances of the fittest man's being chosen by a body of co-operative workmen as the one to manage their affairs for them. Poor judgment, personal bias, envies, jealousies, impatience of delay,—these qualities of average human nature must be outgrown before this method can meet with any large success. So, at the entrance of this road also, let us set up the sign, "No Thoroughfare"; and look in some more practical direction.

5. What shall we say of State Socialism or Nationalism? Only that while we can make it look very attractive on paper, we have as yet no experiments in that direction sufficiently successful to promise much of hope. The principle of Socialism is of course conceded. Every time we permit the government to put its hands in our pockets and take therefrom the smallest sum in the way of a tax; every time we submit to a war-necessity and concede the right of the State to compel a citizen into the army for the public good; in these, and in many other ways, we admit the supremacy of the general good over the individual. It is, then, only a question of expediency, to be determined in the light of human experience. The battle between private

*But, granting all this to be true, still his "Single-tax" idea may be an improvement on our present methods. I have not studied this sufficiently to feel sure of my ground.

property and State ownership is only a question as to which, in its practical working, will best subserve the public good.

It is sometimes said the State manages the Post-Office Department, and does it for the whole people, honestly, efficiently, successfully; and the question is asked as to why it might not work as well in all other directions. Two answers are ready. First, the Post-Office Department has never paid for itself, but has always been a drain on the public treasury. And, in the second place, the principal part of the postal-service is still in private hands, and is not the work of the government at all. All the government does is to collect and distribute. All the work of carrying, and the fact that they can be carried so cheaply, is wholly a matter of private enterprise and private competition. So this is no example of what the government might do. I have often been inclined to think it might be well for the government to take control of at least the telegraphs and the railroads. But even here the way does not seem quite clear. Certain European governments do control a part or all of the railroads; but I think I am right in stating that the cost of travel on them is higher than it is with us under our private ownerships and competitive system,—and if I wish to go to Chicago, it is not a question with me as to who owns the road, but as to what the owner is going to charge for taking me there. So I cannot help fearing that the ideal Boston is farther off than Mr. Bellamy has dreamed it. It may be well to experiment in this direction; but any steps should be slowly and cautiously taken.

M. J. Savage.

A SOUL'S COMMUNINGS.

Like a thralled monarch, a spirit pent within,
Engloomed with doubt and much perplexity
For lack of knowledge rare and most akin
To that concerning its own destiny,—
Thus urged its vassal, Thought: "Speed thee, and find
If ought there be of hope to comfort me;
For though I'm sore perplexed, and wholly blind,
In truth I would not perish utterly."

Thought thus replied: "By subtile science taught,
Much has been won. The elements are bound,
And to life's varied uses tamely brought.
But scant of what is asked has science found.
Still, hope survives. By law of sequent change,
'Tis proved life mounts from low to high degree:
If life to higher state shall higher range,
Educe reply through sage philosophy.

Andrew Oborne.

THE PHILOSOPHY OF FREE RELIGION.*

VIII.

BY FRANCIS E. ABBOT, PH.D.

§ 49. The science of arithmetic conceives the one and the many as mere relations of quantity in Abstract Number, and disregards altogether the Real Things without which no relations of number can be real. The science of geometry conceives the point, the line, the surface, and the solid as mere relations of quantity in Abstract Form, and disregards altogether the Real Substance without which no relations of form can be real. In general, the sciences of pure mathematics form no concepts except those of Abstract Quantity, Number, and Form, out of which no scientific world-conception could possibly be constructed except that of a purely Abstract Universe; for they rigorously suppress or exclude all concepts of Real Substance as essentially non-mathematical.

The sciences of chemistry and physics, however, while adopting and using the mathematical concepts of Abstract Quantity, Number, and Form, introduce new concepts of their own in those of Real Matter as Mass or Molecule, Real Motion, and Real Force or Energy. Chemistry deals with the molecular motions and forces of matter, physics with its molar motions and forces; both sciences, however, agree in rejecting from their concepts all recognition of the relation of *End and Means*, and including in them recognition of the relation of physical *Cause and Effect* alone. Hence the physical or chemico-physical concept of Real Substance is that of the Abstract Machine alone, not of the Real Machine in its wholeness at all (see §§ 40–48).

These skeleton concepts of mathematics, mechanics, physics, and chemistry are perfectly true as far as they go, and no one can think mathematically or physically except by taking and using them as they are. Not the slightest doubt or slur is here meant to be cast upon the right to employ strictly mathematical concepts alone in mathematics, or strictly physical concepts alone in physics; the progress of science would be rendered difficult, perhaps impossible, without that division of labor which can be effected only by the legitimate use of abstractions. But no possible use of abstractions which separate what is really inseparable can lead to a scientific theory of Real Being as a whole. When it comes to that, scientific concepts drawn from reality in all the fulness and integrity of actual human experience can alone avail to frame a really scientific world-conception, a truly philosophic Idea of Nature; and philosophy, or universal science, is just as much entitled, nay, just as much necessitated as any special science to frame concepts of its own, provided that in framing them it scrupulously follows the scientific method.

§ 50. Now the physical concept of the Abstract Machine, like the mathematical concept of Abstract Quantity, can, if applied to the formation of a world-theory, yield only the concept of an Abstract Universe; it can never yield more than certain elements, fragmentary and few, of the concept of the Real Universe. Refusing as it does all consideration of the relation of End and Means, and recognizing only the relation of Cause and Effect, the science of physics has no principle save the principle of causality upon which it can claim to ground a cosmical theory. It must conceive all events whatever as exclusively physical events, as nothing but motions in masses of matter; and it must explain all sequence in these motions as governed exclusively by physical causation. No other concept than this of a purely Abstract Universe, in which nothing can ever manifest itself except the monotonous reign of iron physical necessity, can possibly be extracted from the Abstract Machine of physics. But let us see whether this abortive concept of universal physical necessity alone can maintain itself under a close and keen scrutiny.

§ 51. If, for instance, all the motions of matter which occur throughout Space at any given instant of Time could be comprehended as one infinitely complex motion, pure physics would conceive this one complex motion as the physical resultant or effect of a similar complex motion in the instant next preceding; and all motions in the history of the cosmos would thus be reduced to a single concatenated series reaching back into a limitless past,—an infinite regress in which each term would be at once an effect to its antecedent and a cause to its consequent. In this case (which is simply an attempt to conceive the Abstract Machine as the Abstract Universe), what rational notion could be formed of the causal nexus itself, as uniting antecedent and consequent? The Abstract Machine is abstracted from the Real Machine, tacitly even by physics; but an Abstract Universe would necessarily be in itself all in all, and there could be, therefore, no Real Universe, more inclusive than itself, from which to abstract it. If physical causality, then, were the sole real principle of the universe, what must be the nature of the causal relation itself?

§ 52. M. Deschanel (*Elementary Treatise on Natural Phi-*

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losophy, Everett's revised sixth edition, New York, 1883) defines Force as follows: "Force may be defined as that which *tends to produce* motion in a body at rest, or *to produce* change of motion in a body which is moving. . . We obtain the idea of force *through our own conscious exercise of muscular force*, and we can approximately estimate the amount of a force (if not too great or too small) *by the effort which we have to make* to resist it; as when we try the weight of a body by lifting it."

M. Naville (*Modern Physics*, Downton's translation, Edinburgh, 1884, p. 35) similarly says: "The idea of force has its origin *in the action which we exert* upon our organs, and by our organs upon foreign bodies. If we *take away* [*abstract*] *the sense of an initial and free power*, there remains the idea of a simple motive power. This power, *separated* [*abstracted*] *from its immediate consciousness*, is no longer conceivable than in the manifestation of its effects; and therefore force, as it is considered in physics, has no other determination possible than the motion which it produces.". . . "The doctrine of the inertia of matter is the centre of all the conceptions of modern physics. . . Inertia excludes from matter all power of its own, other than that which relates to the occupation of place and to motion; it therefore reduces the conception of bodies to mechanical elements" (*Ibid.* p. 42). Countless passages of like tenor might be cited. The italics in these passages are ours.

Conscious Effort, then, is the only experiential origin and ground of our concept or rational notion of *Force in Nature*, as efficient cause, effectuating energy, or dynamical antecedent of the consequent "effect"—the *ex-factum*, "that which is out-made (from within the cause itself)." Now this something within the "efficient" or "out-making" cause which is "out-made" in the "effect" is, in every case of conscious effort, a *preconceived end*. We are utterly incapable of making any conscious effort except in order to do something, to accomplish some preconceived end; we, as conscious causes or forces in Nature, necessarily *unite in ourselves both preconceived end and executive energy*, as the absolutely essential elements of every effort; and we know nothing of our own executive energy except as we exercise it in putting forth or executing the preconceived end. In all effort, the two elements of end and energy are indissolubly united. So far as it can be understood through conscious effort, therefore, Force in Nature is the executive energy which puts forth some preconceived end into outward fact: the Real Cause Out-Makes the Preconceived End in the Real Effect, and the Real Effect is the Out-Made Preconceived End of the Real Cause. Hence the two concepts of Efficient Causality and Finality are inextricably interlinked and united in that of Real Conscious Effort, as two inseparable elements of one rational notion; and, since the concept of Motive Force, or Dynamic Cause, is confessedly derived, even in physics, from Real Conscious Effort alone, as its only origin and ground in human experience, *it cannot be formed at all as a rational notion, if either of these inseparable elements is arbitrarily suppressed.*

§ 53. From these results it follows that the concept of an Abstract Universe founded upon that of the Abstract Machine is, if taken absolutely, not only irrational, but impossible; for it destroys itself. As we have just seen, Causality and Finality are intelligible only through each other, and neither by itself alone is intelligible at all; hence an infinite regress of causes and effects from which all relation of ends and means should be rigorously excluded would be rigorously unthinkable, because empty and nonsensical. Looked at externally, such a series would show no causal nexus whatever, no principle of rational connection among the terms; nothing would be observable but mere sequence or time-succession. It is only when looked at from within that a principle of rational connection and unity is discoverable in the *indissoluble union of causality and finality.* In the case of an infinite regress of causes and effects with no ends and means, the only possible experiential concept of Motive Force, Kinetic Energy, or Dynamical Cause would be irretrievably broken up, and would therefore disappear; the relation of cause and effect would itself vanish together with that of end and means; nothing would be left but the relation of antecedent and consequent—mere sequence or time-succession. All communication of motion from body to body would, as Descartes discovered, become essentially incomprehensible. In trying to isolate the *Principle of Motion as Cause and Effect without End and Means*, physics would extinguish Causality by suppressing Finality and Efficiency at once; its own principle of the Abstract Cause would slip through its fingers altogether, and it would retain nothing but the principle of Succession in Time. Hence the Abstract Universe of physics would lose all principle of rational unity whatever, and crumble away into the impalpable dust of an infinitude of Atoms, whose motions would manifest no other coherence than that of a mere irrational Time-Series.

§ 54. A sufficient proof of this conclusion is the confirmation of it given by the history of human thought; for, whenever the attempt has been made to conceive the course of Nature causally, but not teleologically, the inevitable result has been, as in the case of Descartes, Hume, Comte, John Stuart Mill, and countless others, to deny efficient causality altogether, and to resolve the causal nexus into the relation of mere invariable antecedence and consequence. But the result of this perfectly logical procedure is a denial of all real unity in Nature: the infinite series of motions in matter becomes a mere time-series, without any rational or comprehensible connection among the terms, and Nature itself breaks up into a chaos of atoms, an infinitude of material units, moving externally according to no discoverable or intelligible law. This is the suicide of all cosmical science, including physics itself. The One is lost irrecoverably in the infinitely Many; and the only possible Theory of Being which remains is that of chaotic and irrational Pluralism.

§ 55. In fine, physics alone can never become philosophy. The Abstract Machine (the Real Machine from which it is abstracted being tacitly recognized in the background, though not directly employed, by physics itself) is a legitimate scientific concept, indispensable in purely physical problems. But the concept of an Abstract Universe as an Absolute Unit, *with no recognition whatever of a Real Universe from which to abstract it*,—an Abstract Universe with no unifying principle but that of an Abstract Cause, *which, being just as empty of causal efficiency as it is of causal finality, excludes all real communication of motion*,—this concept is at once a scientific absurdity and a philosophical monstrosity, and cannot possibly maintain itself in reason. Since a mere time-series is in no sense a causal conception, the causal nexus must be conceived as including End and Means, or it cannot be conceived at all. We repeat, physics alone can never become philosophy; for to start with the *Abstract Machine*, and to proceed with no other principle than the principle of the *Abstract Cause*, is to end with an *Abstract Universe* in Absolute Pluralism as the Theory of Being. But Absolute Pluralism is overt repudiation of that *absolute unity in multiplicity* which is the essential aim of all philosophy.

§ 56. What Theory of Being, then, can be logically and philosophically developed out of the Real Machine of anthropology? Briefly, nothing but Absolute Dualism. If anthropology aspires to become philosophy, it can climb no higher than Theological Anthropomorphism.

Human art cannot originate the materials it works with,

but finds them originally given in external Nature. The man is here, the machine is there; even when in active use, the machine acquires no higher spatial unity with the man than that of mere collocation or juxtaposition. For all that anthropology alone can see, the two are absolutely two, not one; it is only from the loftier standpoint of scientific philosophy that a profound underlying oneness of the two comes to light (see §§ 46–48). To anthropology, the machine and its maker or user are fundamentally and unconditionally two, external to each other; and the anthropological concept of the Real Machine is, therefore, an essentially dualistic one.

Now this human dualism of MACHINE AND MAKER, if applied to the formation of a world-theory, can lead only to dualism on a larger scale — to the irredeemably anthropomorphic conception of God and the Universe as essentially external to each other and fundamentally independent of each other. For instance, Descartes, the great Dualist founder of so-called modern philosophy, "beholds the entire universe as a single immense machine, whose wheels and springs were arranged at the beginning, in the simplest manner, by an Eternal Hand" (M. Thomas, *Eloge de Descartes*, crowned by the French Academy in 1765, and prefixed to Cousin's *Œuvres de Descartes*, I. 34). It avails nothing to introduce the principle of "fiat creation," or absolute origination of a universe out of nothing by a mere command; for this principle violates every law of Being and of Thought alike, reconciles no discord, possesses no element of intelligibility, and is absolutely valueless in philosophy. The introduction of it into philosophy (for instance, in the "natural theology" of Butler, Paley, and so many others) has only availed to discredit the principle of teleology itself, and to postpone the development of a truly scientific conception of teleology in Nature.

The anthropological concept of the Real Machine is perfectly valid in anthropology itself; but, when it is applied to philosophy and developed into the cosmological doctrine of ABSOLUTE DUALISM, its fundamental limitations and defects are brought to light in its failure to fulfil the essential philosophical ideal — to discover the principle of *absolute unity in multiplicity*. Dualism is only Pluralism written small — Pluralism reduced to its lowest terms; what tells against the latter tells also, though in a less degree, against the former. Philosophy cannot attain its goal in anthropology; anthropology alone, like physics alone, can never become philosophy.

§ 57. Now, precisely as the Abstract Machine of physics can become nothing but ABSOLUTE PLURALISM in philosophy, and as the Real Machine of anthropology can become nothing but ABSOLUTE DUALISM in philosophy, so the Real Machine of scientific philosophy can become nothing but ABSOLUTE MONISM.

That the real universe is in some sense *one*, is beyond dispute; the absolute unity of the universe, or, as it is more usually and more loosely phrased, the "uniformity and universality of natural laws," is the necessary presupposition of all scientific investigation. Further, that this one real universe is in some sense a *machine*, has long been a scientific truism. But in what sense? Is it an ARTIFICIAL MACHINE or a NATURAL MACHINE? Anthropological Dualism, applying too literally the analogies of human art, conceives it as an Artificial Machine, and explains it as the "handiwork," not of a natural, but of a supernatural "Maker," a "Great Artificer." But scientific philosophy has shown (see §§ 43–48) that every Artificial Machine is really an ARTIFICIAL AND SEPARABLE ORGAN OF A NATURAL ORGANISM; and it is self-evident that there can be no Natural Organism outside of Nature itself. Hence the universe cannot be an Artificial Machine at all: it can only be a Natural Machine. But the only known Natural Machine is the SELF-MAKING AND SELF-WORKING MACHINE — that is, the REAL ORGANISM. Consequently, if the Universe is a REAL MACHINE at all (and all science proves that it is so), there is no logical escape from the conclusion that it is at the same time a REAL ORGANISM.

§ 58. The case thus far may be briefly summed up as follows: Nature, or the Universe, being by scientific proof and unanimous confession a REAL MACHINE in some sense, the only logical escape from the conclusion that it is the *artificial handiwork* of a supernatural and anthropomorphic ARTIFICER, separate from Nature in space and disparate from Nature in kind or essence, lies in the counter-conclusion that it is the *natural result* of its own self-evolving, self-directing, and self-sustaining IMMANENT ENERGY. There are but three alternatives: (1) the CHAOTIC ABSTRACT UNIVERSE of physics and Absolute Pluralism; (2) the ARTIFICIAL REAL UNIVERSE of anthropology and Absolute Dualism; and (3) the NATURAL REAL UNIVERSE of scientific philosophy and Absolute Monism. Out of these three alternatives (the only possible ones from the standpoint of scientific realism), the third alone is congruous with all human experience, and alone exhibits the legitimate development of the principle of COSMICAL EVOLUTION. The very concept of "evolution" is essentially organic; it is derived from the organism alone, applies to the organism alone, and is utterly meaningless, unless THE INFINITE UNIVERSE IS SCIENTIFICALLY KNOWN AS A REAL ORGANISM-IN-ITSELF. The self-contradictory conjunction of Evolution and Agnosticism in the so-called "philosophy" of the nineteenth century is a mere freak of the hour; for in Agnosticism there is neither acute reasoning nor intrinsic reasonableness — nothing but exploded metaphysics, melancholy misunderstanding, crippling prejudice, confusion of thought, or blank unthinkingness. The philosophy of the future, founded upon the scientific method, must be organic through and through, and build upon the *known organic constitution of the noumenal universe* as the assured result of science itself.

It remains to show that, precisely as the Universe cannot be a REAL MACHINE without being at the same time a REAL ORGANISM, so it cannot be a REAL ORGANISM without being at the same time a REAL PERSON. This will be the subject of the following and concluding paper.

THE SOCIAL REMEDY.

[WE have spoken in THE NEW IDEAL, on various occasions, of the "multitude of counselors" to-day striving, through widely different means, for the same social end. They are all coming together by-and-bye, and meantime every discussion in which, in each other's presence, they take their variant parts, helps to clarify and calm the troubled waters. Not without interest as tending to this result, and notwithstanding its liveliness of debate, was the "discussion" after the delivery of Mr. Savage's recent lecture before the Brooklyn Ethical Association. We here reproduce a portion of it, from the *Modern Science Essayist*.]

MR. THADDEUS B. WAKEMAN:—

My first duty is to thank the speaker of the evening for his scholarly and eloquent address. Evolutionists are a unit as to the ideals toward which they would strive. The only difference is as to the methods by which we can take advantage of the possibilities of evolution. Of the many admirable points in the lecture, that emphasizing the importance of the human will in solving the sociological problem seems to me the most significant. Spencer and his school have given us the idea that evolution is a mechanical process, independent of the moulding power of human effort. I agree with the speaker in the main, but was he not a little premature in putting up "No Thoroughfare" on the various roads by which people are striving to remedy the ills of society? Is not his own panacea of the eight-hour law and the education of the laborer also inadequate, equally with Georgeism? I believe the true remedy is to be found to some extent in Nationalism, and also in a modified form of Co-operation. I think the way is to be found in the public administration of business, or State Socialism adapted to this country. Evolution indicates that the co-operative attempts of the people in the way of governmental business, the post-office, the conduct of war, etc., are to be followed by a great Co-operative Commonwealth. Professor Gunton's plan would be

at best an application of the feudal system to industry. It leaves the worker in his condition as a hireling, and does not open up for him a career of his own. The accumulation of wealth is a social necessity. The only question is, who shall be the monopolist? Shall we have one monopoly, controlled by Uncle Sam, for the benefit of all his people, or many monopolies, controlled by Jay Gould, the Standard Oil Company, etc., in their own interest? The road indicated by Mr. Bellamy, in "Looking Backward," seems to me to be the right one — the one we might travel.

MR. JOHN A. TAYLOR:—

I think we have never heard a clearer or more comprehensive discussion of the various theories of social reform than has been given by the lecturer. Evolution has accomplished everything in the world that has been for good. The remedies of the philosophers have almost always failed when they have been applied. The gentleman who last spoke has indicated his belief that the paternal form of government will accomplish the rectification of all social mal-adjustment. But this is contrary to Spencer's well-known philosophy as to the limitations of governmental interference. It has been said that Herbert Spencer's discovery of the universal law of social evolution was as notable as Newton's discovery of the law of gravitation.

PROFESSOR GEORGE GUNTON:—

I have never heard a lecture which had such a clear and firm grasp on the problems involved in the future evolution of society. I was particularly pleased with the lecturer's assertion that our study of the past is to furnish us with our guide-board for the future. Whenever a "panacea" is presented to us, we should ask whether it is in line with the progress of the past. I agree that "No Thoroughfare" is the proper inscription to write on most of the social guide-boards. I have just finished reading Mr. Bellamy's book, "Looking Backward," and also his article in the *Nationalist*, telling how he came to write the book. He says at first he had no interest in the subject, beyond the desire to write an interesting book, but as he went on his scheme evolved,— developed out of his inner consciousness, so to speak. This shows the necessarily crude and impractical character of the thought of the book. Mr. Wakeman and I agree that we have to obey evolution. But which way does the evolutionary current set? Always away from paternal government and toward Individualism. If this is true,— and it can be doubted by no careful student of history,—we certainly have a right to label Mr. Bellamy's scheme, "No Thoroughfare." All improvements in social conditions must come through the direct action of the people, and not be concocted for them. Society cannot be perfect unless you have perfect social units. All experience points in the direction indicated by Mr. Savage — that of giving the laborer fewer hours of labor, and thus permitting him to work out his own salvation.

MR. WILLIAM POTTS:—

I have not read "Looking Backward," I am sorry to say, and therefore cannot attempt to criticise its theory of social reform, except indirectly, and in a very general way. But I have had some experience with the public management and managers of affairs — all I want; and if we are coming to a time when all private affairs are to be managed by public officials, I shall be glad to try my chances in some other planet where affairs are still under private management. In regard to the future, let us speculate as we will, but let us be conservative in action. No permanent change in individual character or social conditions is ever made suddenly or by means of a long step, all at once. The one thing that is perfectly sure in social evolution is that each one of us is to do the best work he can do. We are to reform society by patient, persistent, Christian work and influence, one man acting upon another.

DR. ROBERT G. ECCLES:—

Mr. Wakeman considers that the human will is the great thing in social evolution. But does he not know that the human will is liable to go every way, including the wrong way? While it goes one way, the great evolutionary forces of nature may be going another. The human will was a great force in the Spanish Inquisition — but then it went the wrong way. Constant progress is in part the result of the action of the human will, but that is not the most efficient factor. Again, evolution does not necessarily mean seriality, does not mean constant progress in one direction. Instead of reaching toward unity, evolution makes for diversity. Under State-Socialism the tendency to social advancement would be retarded or altogether checked, for all social and individual advancement depends upon the increase of wealth in the community. There will be a constant tendency to increase wealth and wages where there is encouragement for men to go into business for themselves, because the more employers, the more competition there will be among them for the services of the workingmen. Even under our present system, wealth is largely devoted to the general good. No man can do what he will with his wealth.

CORRESPONDENCE.

REASON OR RELIGION.

MY friend, W. G. B. (in THE NEW IDEAL for September), questions the application of Dr. Martineau's distinction that "religion is not a subject for the perceptive and generalizing faculties, which, if applied to it, have no other or logical effect than to discredit and dissipate". . . . not *it*,— not so much *religion* itself, newly defined, — but the *objects* of the sphere reputed to be supernatural.

Of course, unity or harmony of all the faculties is desirable; but who can dispute the manifest fact that there is at the same time, in human nature, duality, or distinctive tendencies in contrary directions? So here; and it was this simple fact, no doubt, and not any ideal condition, which both Dr. Martineau and Dr. Harris had in mind.

Religion, instead of being "the plain worship of truth and beauty," or any system of moral conduct, is and always has been a form of intellectual belief as well as sentimental worship, reaching out beyond the sphere of nature and beyond the realm of demonstrable knowledge. In other words, it has a supernatural element.

Now, I would call attention to the adjunctive simple fact that wise men, like Dr. Samuel Johnson, Edward Gibbon, Prof. Michael Faraday, and many others, have had their superstitions, their sentimental side. Men who were as rational, apparently, as any in the world have been converted by D. L. Moody to the most absurd beliefs. When such men as Orestes A. Brownson and John Henry Newman go over to the Catholic church, must we not admit that sentiment is stronger than reason? And when it is said that human nature ought to be controlled by sentiment, by faith, by religion, rather than by rational knowledge, it can only be justified to reason on the orthodox premises, that human nature is in an awful peril and is thereby saved or redeemed from the wrath of an avenging deity.

Rational knowledge is not, it is true, antagonistic to, or incompatible with, right feeling, kindly and loving sentiment; and it should be strengthened, enthused and ennobled by the conjunction. But religion is something more than right feeling, benevolent impulse, or symmetrical human development. It is other and more than right conduct. It is the intellectual and moral acceptance and worship, in a palpable form, of a supernatural person or being who has power to hurt or help human life.

Some other or new definition may reconcile religion and scientific thought; but when the conception becomes so far changed that this is possible, the exigencies of thought will require some other and new word to signify what is meant.

Until then, we shall have to suffer contrariety of thought and a great diversity of sentiment as well as of expression; — trust, and repose in authority, on the one hand, and great liberty of prophesying and of individual self-assertion on the other. All progress comes with liberty and free, independent thought. Large and fair moral conceptions of human rights and possibilities are akin with intellectual development, and if the moral relations and conduct of mankind are improved by a larger and more complete acquaintance with the laws and order of nature, it may be either with or without the religion of the church.

Men are by no means made better by religion. They may *become* better, and then be religious; but they may worship most devoutly with no moral improvement of character and life. It is time the church ceased to make its arrogant claims. Religionists claim all the good in men, yet denounce the eminently moral man as the most dangerous person in the community. Moral goodness is not synonymous with religion, and the best man in a community may be by no means the most religious. Why not recognize the facts as they are? A. N. ADAMS.

THE LAND-QUESTION.

Jehovah: The land shall not be sold forever; for the land is mine.— Lev. xxv., 23.

Thos. Jefferson: The earth belongs in usufruct to the living, the dead have no power or right over it.

Declaration of Independence: We hold these truths to be self-evident: That all men are created equal.

The Brahmins: To whomever the soil at any time belongs, to him belongs the fruit of it. White parasols and elephants mad with pride are the flowers of a grant of land.

Thos. Carlyle: Properly speaking the land belongs to these two — to Almighty God, and to all his children of men that have ever worked well on it or that shall ever work well on it.

Tiberius Gracchus: Men of Rome, you are called the lords of the world, yet have no right to a square foot of its soil! The wild beasts have their dens, but the soldiers of Italy have only water and air.

BOOK REVIEWS.

Life of Albert R. Parsons, with a brief History of the Labor Movement in America. Chicago: Mrs. Lucy E. Parsons, 785 Milwaukee Ave., 1889. Pages, 254. $1.50.

A MAN of ability and honesty; a man of constructive, not destructive nature; a man of self-sacrifice in behalf of his fellows. Such was Albert R. Parsons. And his life and death abundantly deserve the vivid and truthful memorial of this volume,—"Lovingly dedicated" [by the author, his wife] "to the sacred memory of one whose only crime was that he lived in advance of his time." The book contains much that should be read and known by all interested in the labor movement in America, and especially by those who, notwithstanding the much of new and calmer evidence that has since been revealed, still look upon the men who died on account of the accident in the Chicago Haymarket in May, 1886, as desperados and guilty. Few to-day deem their execution just. None who should read this book would longer feel but that the crime in the matter was the crime of the government. But that is past; the dead cannot be made a'ive again. And at any rate, the future is brighter because Parsons *lived*—maybe it will prove brighter still because he died. We are glad this book was sent to us. We hope soon to examine it more thoroughly, throughout, than has yet been possible for us. Although apparently in some parts crude, it is a noteworthy book. And it ought to be widely circulated. Wherever it *is* circulated, it will radiate light, instill honor, touch to tears, teach self-sacrifice for man, show that heroism did not die with prophets and martyrs of old time, but lives ever in the world in the souls of some. And this will be a lesson of worth. For it reveals a man;—a man ready to live or die; a man who would rather die than live a slave; a man who, indeed, as if in prophecy, once wrote:

"Of what avail is plow or sail,
Or land or life, if freedom fail?"

NOTES.

WORK AND CRIME.

Ten years is the average life of the London dock-laborer who sticks to it, and the wages never reach above thirty cents an hour. The worst English prisons do not succeed in using up an average man in less than fifteen years, a margin of five years thus standing in their favor. Why wonder at crime in London?—[Boston Globe.

THOSE REALLY RESPONSIBLE.

The real responsibility for outrages occurring during "strikes" lies less with the nominal criminals than with intelligent men in comfortable circumstances, who either selfishly or ignorantly or thoughtlessly consent to the continuance of things as they are, and never manifest any public spirit until some disinherited man, blind and reckless from a sense of injustice he does not understand, casts a brick at a workman who has taken his place, or throws a bomb at an employer who has reduced his wages or thrown him out of employment.

UNKINDNESS TO ANIMALS.

Dr. Dovey, of New York, whose specialty is the treatment of pet dogs, was interviewed by a Star man the other day. Of the ailments of dogs in this city he said: "The great trouble is overfeeding and lack of exercise. Half of the pets about the city are actually killed by overfeeding. Let us take the house-dog, the pet of some fine lady. How much exercise does he get in comparison with what he actually needs? If he's a big fellow, too large for the carriage, all his exercise is an occasional slow walk, held in bounds by a chain. The little dogs often get the carriage-ride instead, and then they are continually stuffed with rich and heavy food. No wonder if they get dyspepsia and such troubles."—[Standard.

CONSOLATION.

When Molly came home from the party to-night—
The party was out at nine—
There were traces of tears in her bright blue eyes
That looked mournfully up to mine.

For some one had said, she whispered to me,
With her face on my shoulder hid,
Some one had said (there were sobs in her voice)
That they didn't like something she did.

So I took my little girl up on my knee—
I am old and exceedingly wise—
And I said, "My dear, now listen to me;
Just listen, and dry your eyes.

"This world is a difficult world indeed,
And people are hard to suit.
And the man who plays on the violin
Is a bore to the man with the flute.

"And I myself have often thought,
How very much better 'twould be
If every one of the folks that I know
Would only agree with me.

"But since they will not, the very best way
To make this world look bright
Is, never to mind what people say,
But to do what you think is right."

SAID OF "THE NEW IDEAL."

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